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work with.[6] Fruits that were fully ripe and open were allowed to remain until on drying the flesh dropped to the ground, when it might be gathered. Those that had not reached this stage were pulled from the plant. These were torn in two and eaten as they were. The fully ripened fruit sours in the summer heat. These were in consequence split and the flesh put into pots. As soon as they reached the river these were placed over a little fire so that the potful was brought nearly to the boiling point. The fruit would then keep; otherwise it soured in half a day. The unripe fruit, on the other hand, if carried about in a pot in this fashion, would simply become a watery mass. The fruit might be stored in this manner until winter, when it was dissolved in water for a drink, said to be very sweet, or strained through a cloth and boiled to syrup.

By preference however, the sahuaro harvest formed the basis of a jollification. If this was their intention, they forbade anyone gathering it until it ripened on the plant: nevertheless some did steal off to get it. They would boil it as above and set as many as one hundred large pots away in the meeting house to ferment. The boiling was done under a shade conveniently near. It was stored in the house while still hot, a little fire being maintained there to keep it warm. A man who was adept watched it for the two days required to ferment. When one potful fermented, he poured some of the contents into others, so that all would finish fermenting at the same time. Each family owned one to three of these potfuls, which they were called to carry home when ready.

Friends in other tribes were invited to dance at this time, saying that "Our store house is ripe." The guests came in a group slowly, camping at some distance from the village. The messenger who bore the invitations now walked out to the camp where he named those invited by each Maricopa, pointing out where he lived.

The method of handing out the drinks was stereotyped. The men invited would bring three or four friends. The host would send his wife into the house to bring out a cupful (a small pot or

[6] Curtis' description (II, 82) of a pole provided with a wooden blade was specifically denied by my informants.

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gourd), which he gave to his guest. He continued plying him with liquor until he was drunk. Then he himself drank and after that furnished it to the friends of the man invited.

The song for this dance was xatca', "wine"; sung at no other time. "When they were drunk they thought of war." The song told of "red water," i.e., blood, and how it was made.[7] It told how the enemy had come to drink with them: they had joined in battle, now they would drink together. The intoxication and the incitement of song commonly ended in a decision to go on a raid. At the time the sahuaro was harvested, the Yavapai were camping in the mountains not far distant, not, as in winter, in isolated caves.

The drink is said to have been only mildly intoxicating. Neither the flower stalk of the mescal nor sprouted corn were used for fermented drinks, as by the White Mountain Apache.

The celebration was called xatca'poŭm, "water mixing" (a folk etymology?); the fruit, a'a'; the dried fruit hamă'n,[4]; its syrup, a'anyâxa' (sahuaro's water"?); the drink xatca' or xatca'csiu'm, "wine drink."

CULTIVATION

Some field crops were planted by the Maricopa: corn, beans, black-eyed peas, pumpkins, watermelons, cotton, and ĭkca'mac seeds. Relatively to the lower Colorado tribes and certainly to the Pueblos, comparatively little planting was done. It is not altogether certain how much corn was cultivated since corn seems to have been almost entirely supplanted by wheat at an early date, even before whites settled in the immediate district. Even then my informants were certain that mesquite, rather than wheat, was the staple in their childhood (the middle of the last century).

The fields lay in the bottom lands of the Gila River, on flood plains subject to inundation, where planting took place immediately on the subsidence of the waters. According to native informants, the principal floods were those of December and January, with rains again in April and September.

[7] The drink is blood-red in color (Davis, *Papago Ceremony of Vikita*, p. 176), but my Maricopa informants said that xatca' meant neither "blood" (n,ihwl't) nor "red water."

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Parching with live coals in shallow bowls
252 [177] probably came into common use only after the introduction of wheat. Previously its use was primarily to prepare seeds and [263] beans for grinding. Salt (ĕs'ĭ') was little used in cooking. In fact, they had no true salt but scraped up saline or alkaline deposits [317] found near certain sloughs.[24] (Curiously enough, they say that commercial salt is bitter!)

264 Only two meals a day were served: morning and evening. The 512 morning meal was usually prepared at dawn, and when all had risen at sunrise, the family would eat. If a woman was seen preparing it after the sun had risen, they would call her lazy. Women were ordinarily away from home all day gathering foodstuffs. [857] Children who were left at home were expected to keep up the fire in order to have plenty of ashes on hand to roast with. Women had to spend a large part of their time grinding on the metate. They began preparing the evening meal in the middle of the afternoon: as soon as it was ready, they would eat it, that is, quite early, before sunset. This was the big meal of the day. (Breakfast and dinner had no special designations like ours.) There was no sort of grace before eating.

264 476 Women shared food. A woman would cook a large vessel full of pumpkin, then go about the village gathering bowls from other women, and share out the pumpkin in these until all was gone. She then carried them to the owners, who in turn brought her something.

264 Men ordinarily ate first, morning or evening; then the women and children of the household. But if there were present visitors [577] of either sex, friends and relatives, of whatever status, they were served even before the men. It happened to be the general rule that women served their husbands first, but this was because most foodstuffs were vegetal. Actually whoever cooked served the others first. Thus, men prepared the small game they killed —rabbits, fish, quail—and served their wives first. That is, "they treated each other alike."

[24] The salt gathering expeditions of Papago and Pima, with self-purification, were not made by the Maricopa (Lumholtz, *New Trails*, p. 269; Russell, *Pima Indians*, p. 94).

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352 confined by any sort of built fireplace. Sleeping places were on
[354] each side, marked by bundles of coarsely woven blankets of cot-
513 ton to serve as mattress and covering. The parents of the household slept together at one side, with their smaller children between them to prevent them getting in the fire. Older children and other relatives slept on the opposite side. It was said that parents always slept on the north side, but in at least one household described in detail, they occupied the opposite side. Guests
[574] were placed in the best sleeping place, the rear of the house (the west side), so that they might have the fire between them and
[354] the doorway.[6] A big fire was built late in the afternoon to warm up the house for the night. The beds were arranged so that they
[721] always slept with their heads to the east. Men kept their bows and arrows at their heads on stormy nights for then the enemy could be expected. Men slept with their breechclouts on; women
[291] took off their willow skirts and wore only the little under-aprons.

[522] They tell as a joke of a man who ran out at a false alarm of the enemy. His wife grabbed for her skirt in the dark, but caught hold of the fringe of his breechclout by mistake, and tore it from him. He ran out naked with his bow.

342 The several parts of the interior were not named. Someone sent to find something in the house would be told he could locate it in "the middle" (vuto") or "east wall," "south wall," etc. The names of parts of the construction are not altogether peculiar to a house:

[192] ava', house
wŭlpo", post (wŭlpo" tŭkuvω', middle post; wŭlpo" kwĭnĭpaaĭ's, side post, of a house having three rows of posts)
wucwe'aĭ, wall (of a house only); cŭvi'k, vertical wall pole; itcâmi'sls, horizontal rib; tcâpĕtu'm, thatch
mai', "top, high," roof
de'ᵇvâm, dirt layer (but dirt is âma't)
vuya', doorway; vuya'pŭk, entry (There is no specific name for the door-flap itself)

343 Probably every house was provided with a flat-roofed shade (matᵃk,iă'lᵃ): every existing house has one. This was sometimes built against the front (east side) of the dwelling, where two posts supported the outer edge like a porch roof, but it was usu-

[6] For the arrangements of an actual family, see p. 226.

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593 Since aboriginal conditions are almost wholly a thing of the past, it is not easy to say what was the nature of family life.
592 Relatives lived close together in a village. Two or three families lived together in a single house at times ("when they loved each other so they could not separate"), but such joint households were not common. Joint households were ordinarily comprised of patrilineal relatives.

[602] They take more pride in that family. Of course, they do have respect for all their relatives, but more for those on the father's side.

[115] A description was obtained from Hoot of the composition of
513 the household in which she lived as a girl. She remembers a large
592 house, her father's sister's home. Her aunt, uncle, and their two children slept on the south side; on the north side were her own parents, a younger brother, and herself. The southwest quarter was reserved for her father's mother's sister. Later this household broke up when her parents built a home of their own. There her parents slept on the south side; she herself was on the north side, but she never slept alone. At times the younger brother slept with her, but he, a little boy, would sometimes sleep between his parents. Then she would prevail on a girl friend to
[356] stay with her. Cooking utensils were stored on the south side near the door, so as to be handy for her mother when she arose.
[574] The rear of the house was left vacant for a visiting relative or friend.

When Last Star was a boy, in his house there were only his parents and his father's mother. He was an only child. His parents slept on the north side ("Parents always sleep on the north side"), his grandmother and himself opposite. The rear of the house was left for storage; food and water stood opposite beside
[354] the door. The fireplace was between the eastern pair of main posts.

855 All elders of a household assumed parental relation to the children, feeding, admonishing, and training them.[60] A boy's father or either grandfather made him his first bow, for example.
[597] Step-parents assumed the relation of parents to their step-chil-

[60] The special influence of the mother's brother, as among the Hopi, and that of the maternal grandfather, known among the Paiute, was wholly absent.

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habits: the men sat on chairs or if on the ground they were invariably wearing shoes or boots disturbing to the old habits. [516] [177]

Women folded their arms with the palms of the hands flat against the breast under the biceps, fingers extended.

There were characteristic ways a seated person wrapped his robe about him. The robe, thrown over the back, was wrapped over the front, drawn well up under the chin, and the upper right hand corner thrown back over the left shoulder. I saw a number of men and women sitting with their blankets protecting the front of the body, not the back: they were drawn up under the chin, the corners thrown back over the shoulders. [291]

After drinking they wiped the mouth with the heel of the hand. [264]

They shook hands by laying their palms together, not grasping hands, and merely moving them up and down once. At the same time, they uttered the proper kinship term and nothing more, as "My nephew." To a friend the greeting was mataxavi'k, "my best friend" (lit. "we two" [?]) or more commonly perhaps, kiyi', "friend" (when one of the speakers was a woman, the form was ciyi'). Even a left-handed man shook hands with his right hand. To use the left hand was to imply some deceit. No reason was assigned for left-handedness (kusa'rŏk). The left hand was called cŏlkwĭsa'rŏk (cŏl, "hand"); the right hand cŏl-gâxa'n, "good hand." [201] [576] [826] [192]

Men meeting on the road would greet each other with ki'lmi-yăm mo', "Where are you going?" A man would greet a woman on the road as freely and in the same terms. [576]

Etiquette on approaching a house was prescribed. The visitor did not go in directly. He would sit or stand by the door until the occupant said, "Come in (kâxa'vŏk)." As he sat down they always said, "Go ahead: help yourself to what [food] I have (kâxa'vŏk kâwi'm)," or the host would say, "Sit down while I get something for you to eat." The host would not wait to hear the visitor's errand before feeding him. They proceeded quite leisurely, smoking together, waiting until the visitor chose to unburden himself. He was never asked directly why he came. The host would ask how the visitor's people were and he would in [574] [576]

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574 576 turn inquire how the host was feeling. An infrequent visitor might tell of the death of a relative, when the host would cry with him in sympathy. (But there was no formal tear salutation such as Russell describes for the Pima.[17]) If a visitor was met outside the house, he was greeted, "Spread your news [gánavŏk, 'talk!']!" If only women were at home, they would invite the guest to eat but would not question him. On leaving, a visitor says, "I came to see you and find your people are well. I feel good to see them well: I am happy. I spent the day well. I am [201] going home now." They shook hands on parting, calling each other again by kinship terms with not another word. (I saw this performance repeatedly and was impressed with the extreme parsimony of the exchange of salutations.)

482 Carrying habits followed sex-differentiated patterns. A woman invariably carried burdens balanced on her head, usually supported on a ring-shaped pad of cloth. In this fashion, they carried pots of water, baskets of mesquite, or the cradle, the last even perched on top of a basket loaded beyond its brim. On the other hand, a man never carried anything on his head: a log, for instance, rested on the shoulder.[18] Women also carried articles at the small of the back in a cloth tied around the waist, in the fash- [171] ion of the Pueblos and Havasupai, but men never did so. On journeys a man carried water in a gourd tied to the left side of the belt by a cord tied around its neck, the gourd stoppered with a corn cob. When a man and woman travelled together, "he let her carry everything." Women were, in fact, adept carriers. The carrying net of southern California and the netted frame of the Pima and Papago were unknown.

532 They never hesitated to draw diagrams on the ground for me and were not concerned to wipe them away, unlike the Havasupai.

572 A special relation of friendship sometimes united men. "They

[114] [17] *Pima Indians*, p. 200. I think we may doubt that the Pima practice was anything more than what is here described for the Maricopa.

[18] Curiously enough, Garcés' Halchidhoma travelling companion of 1774, who had both hands occupied, carried a jug of water on his head (Bolton, *Anza's California Expeditions*, II, 387).

2:Bartlett G-5 (1850-1853) 1854
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648 264 574 576

There was one practice of this chief that was not so agreeable to me, namely, that of helping his friends to the choicest bits from my table. When we took our places, they all assembled, and sat or stood gaping around. Francisco, during the meal, occasionally handed them a piece of bread or meat; and when we had finished, he coolly piled up his plate, and passed it around among his friends. At first, I was rather amused at the fellow's impudence; but on a subsequent occasion, he carried the joke still further, not only giving them what he had collected on his own plate, but stripping the table of all that remained, so as to leave nothing for my cook and servant. As our supply of provisions was limited, I had no idea of feeding so many hungry mouths, which had an abundance at home; consequently my second invitation to the chief, was the last. Yet he made his appearance regularly every morning while we remained, and gave many hints about being hungry, expressing his surprise to the cook that he did not have a seat at my table. I told him, finally, that it was not the custom among Americans, when they asked a friend to their table, to feed his whole tribe.

648 574

This man afterwards became quite a bore to us; for nothing would satisfy his avarice. I gave him shirts, pantaloons, white cotton, and calico, besides beads and trinkets for his wife and children. Lieut. Paige, also, made him some valuable presents; but he constantly asked for more, and was most importunate for *whiskey*. I told him we had none; but this he seemed to doubt, declaring that we were the first party of Americans he had ever seen that did not drink whiskey. Every

2:Bartlett G-5 (1850-1853) 1854
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junk bottle he saw about my tent or wagon, was suspected to contain the forbidden liquor; and nothing would satisfy him until he examined them himself. After finding in one lemon syrup, in another vinegar, and in a third a mixture for diarrhœa, which communicated an unpleasant pucker to his mouth, the fellow gave up all hopes of obtaining the object of his search. Much harm has been done by Americans in giving this poor and simple-hearted people intoxicating drinks; and it is a matter of satisfaction to me to state, that in my long intercourse with the Indians here, as well as at the Copper Mines with the Apaches, none ever got a drop of liquor from me, or from my camp to my knowledge.

In the evening, while a crowd of Indians were lying or squatting around my tent, I had a long talk with a Maricopa, whose name I forget (but who spoke Spanish well), on the manners and customs of his people. This man was terribly crippled, having a year before been engaged in a fight with the Yumas, in which his party was defeated. He was lanced in many places, beaten with clubs, his hair cut off, and left for dead. After the combatants had left, he revived, and by some means succeeded in getting home. He was still unable to walk, except with a long staff, but had to be lifted on his horse, and rode about with some difficulty. He was quite an intelligent man, and, while we remained, was constantly in our camp.

He said the Coco-Maricopas came here not many years before, to escape from the Yumas, with whom they were constantly at war, and by whom they had been greatly reduced in numbers. Their former range was along the valley of the Gila, on the opposite side

2:Bartlett G-5 (1850-1853) 1854
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P RY 291 cast-off shirts, which they put on on great occasions. By their traffic with the Boundary Commission, they obtained a large number of these garments of a good substantial quality both cotton and woollen. The bright scarlet shirts gave them quite a picturesque appearance. When they visited our camp, every man put on his best garments, no matter what was their fashion, or how many he had. I remember that on one occasion Francisco made his appearance in a pair of pantaloons, with a white shirt, over which was a checked one, and another of red flannel outside of that. For a short time he strutted about the camp, the envy and admiration of his friends. But he soon got tired of sporting such a dress with the heat at 110°; and shortly after we saw him cooling off on the grass, divested of all his finery, which he had carefully tied up in a bundle.

P RY 302 The men wear their hair long, never cutting it except across the eyebrows, down to which it hangs, and thus partially protects the eyes. When loosed, their hair reaches to their knees; but usually it is clubbed up in a large mass on their backs. Their earlocks either hang loose, or are braided in several strands, with little ornaments of bone, tin, or red cloth attached to them. But the decoration of their heads with the bands of which I have spoken, forms the most picturesque part of their costume. They have a singular practice of filling their hair with clay; so that when dry it resembles a great turban. I could not imagine their object in adopting so filthy a custom, unless it was to destroy the vermin. The men also wear a profusion of beads when they can obtain them.

P RY 301

4:Brown U-8 (no date) 1906 NT15 River Yumans NT15
Maricopa
Pima NU29

A PIMA-MARICOPA CEREMONY

By HERBERT BROWN

RP 796 The Harvest or Corn festival of the Pima and the Maricopa Indians, known to them as *Pan-neech*, or Wild Pastime, is no longer observed by them, nor do I know that it has been observed for the last twenty-five or thirty years. Although known as a harvest RP [241] festival it was indulged in on all important occasions to the extent of one or more times a year. Any event of note in tribal life was generally so celebrated — an abundant harvest; a successful raid against the Apache; the killing of any of the many predatory bands of renegade Indians which at that time infested almost all sections of the country. Whatever the occasion, the festival was RP [574] the signal for a great gathering. I was told that at one time there were no fewer than 4,000 Indians present — Pima, Maricopa, and Papago. I can not now recall the reason for the celebration and my notes fail to aid me in the matter.

These celebrations invariably took place in the mesquite forest north of the old Casa Grande ruins, south of the village of Blackwater on the Gila. A circle of ground, some half an acre in extent, was cleared of underbrush and logs. A ridge of loose earth eight or ten inches high marked the exterior boundary of the circle. Near the center of the circle was a great heap of dry wood from which a fire, in the center, was kept continually burning. At a sufficient distance from the pile of wood a trench, about 8 feet long, 6 feet wide, and 4 feet deep, was dug for the accomodation of the RP musicians, some six in number, three of whom beat drums and [534] three rasped the bottoms of upturned flattish baskets upon which had been spread a layer of wax, an exudation from the mesquite. This when rubbed with a bone produced a sound somewhat between a squawk and a shriek. The drums were made of cottonwood logs carefully burned out, over each end of which was stretched a piece of half-tanned deerskin. The musicians kept time to a tune that

/82 cont./

000 cooking pots of many sizes.

From the Pima they also learned to weave cloth from
291 native cotton. The dress of the women formerly consisted of a
[177] piece of this cloth wound around the body under the arms and reaching to the knees, with an outer shawl for cold weather.
[302] The men wore only the breech-cloth, but painted their bodies elaborately.

The Maricopa, of course, possessed the same wealth of
262 native vegetal and animal foods as the Pima, and employed the same methods of gathering and treating them. The fruit of the giant cactus, found in unlimited quantities, is still one of their important staples. This strange creation of the plant world blooms in early spring and ripens its fruit in June and July. Using a long
[222] pole with a wooden blade at the end, the women cut the fruit from
[252] the plant and carry it to the settlements in large baskets. The
273 fruit is eaten fresh, dried, made into jelly, or preserved. They also make quantities of wine from it, first boiling the fruit, then draining the juice into large jars, which are kept in a heated house for a week to ferment. A number of women, sometimes twenty-
[476] five or more, formerly joined in making wine, and when it was
[574] ready their neighbors were invited to a great feast, which always ended in a debauch. This deplorable custom, along with many of a commendable nature, was derived from the Pima.

241 The Maricopa are a sedentary, agricultural people. The
[252] principal crop of their small irrigated farms is wheat, which they
[412] grind into coarse flour on the metate, or hand mealing stone.
582 /83/ The little that remains of their former social organization indicates that it was identical with that of the Mohave. Nothing could be learned tending to show that under this system marriage within recognized groups of kindred was prohibited. The union
584 was without ceremony, and formal consent of the parents was not necessary; if they did not send the young man away, it was assumed that they were willing to accept him as a son-in-law.

[764] As among other Yuman tribes, the dead are burned. Within
765 a few days after the cremation of the body of an important man a mourning ceremony, called Nyimich, is observed. Fuel is heaped up to form a pyre, on which are placed pieces of clothing of each of the near relatives of the deceased. The men march around the pyre shouting and crying, followed by the women carrying